THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO

THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XXVII No. 11

September 17, 1957

When a man hath put all desires for himself away from his heart; when he hath ceased to expect and demand save that is freely given; when he hath ceased suspicions and complaints, as well as refutation of any criticism given of himself: he then comes to know the principles of harmony in his own soul, from which there runs to all an accord and a symphony.

—DHAN GARGYA

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India), Private Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, $1, 4*s*., Rs. 2, per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA) PRIVATE LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are:

(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः। *There Is No Religion Higher Than Truth*

BOMBAY, 17th September 1957. VOL. XXVII. No. 11

CONTENTS

Human and Divine Will 241
Freedom 242
Self-Knowledge 243
Psychology, the Science of the Soul—*By H. P. Blavatsky* 246
Speech and Courtesy 249
A Call to Work 251
The Changing Face of the Earth 252
The Science of Life 254
Kindness 256
A Book about Witches 257
Within and Without 259
A Unesco Project 260
In the Light of Theosophy 261

THE INDIAN INSTITUTE OF WORLD CULTURE
30 MAY 1972
BANGALORE-4.

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1957. VOL. XXVII. No. 11

HUMAN AND DIVINE WILL

The mysterious power of Will is at once the friend and the foe of the neophyte. It has relation with his thought, his feeling, his faith; an aspect of the Will manifests in the body also.

Stubbornness is mistaken for Will; also wishful thinking; and a sentimental reliance on the Deity, on the Masters, on the Self, is mistaken for submission to the Divine Will.

W. Q. Judge, in one of his letters addressed to certain neophytes, and published for proper use by all earnest ones, states:—

> The essential to all true progress is a wish to conform utterly to the Divine Will, we being certain that we shall be helped in proportion, as is our need.

The statement is not so simple as it sounds. To begin with, what we consider "our need" may not be so considered by the Divine Will. That Will works in terms of the infallible Law of Justice and knows neither wrath nor pardon. It has no favourite, no foe.

Next, it is said that we must be "certain" about the help to be received. This implies that we recognize fully and rely faithfully on the Law which ever moves to righteousness. And that we can do only when we understand that the Law is intelligent and unerring in its motion. The Omniscience of the Deity manifests as the Law of Harmony, and ever adjusts every disharmony, which is always man-made. Our Will to live, our longing to acquire, our yearning to grow Godward, create conflicts.

It should be noted that there are two kinds of conflicts. One is the war between our own members. In our body, our heart is attacked sometimes by our stomach, and one limb hinders the life of another limb. Our feelings of worry cause ulcers in the body. Our vanity corrupts our brain on the one hand and our mind on the other. There is the other kind of conflict: between our own self and the Self of the universe; between our own mind and the Divine Mind; between our likes and loves and the Impersonal Love of the Universal Heart.

Knowledge of Theosophy as recorded in the writings of H. P. Blavatsky, and in those of such faithful translators of her teachings as W. Q. Judge and Robert Crosbie, offers the only panacea for the neophyte's difficulties. Modern psychologists and psychiatrists have wrong philosophical formulæ, and the earnest neophyte will waste his time by running after their expositions. For example, the very basic truth of the psycho-spiritual life is ignored by men of modern knowledge; it is to be found in these words of Mr. Judge:—

> One has to dissipate and conquer the inner darkness before attempting to see into the darkness without; to know one's self before knowing things extraneous to one's senses.

Modern knowledge plays with the inner darkness of the lower personal man, regarding his consciousness as the child of his senses. Modern knowledge does not distinguish between the Soul, who creates senses, organs and body, and its creations; further, it also does not distinguish between the Higher Mind, which is the Creative Thinker, and the lower, which is an assemblage of various and varied thoughts resulting from cerebration. Contrary to this modern notion, Mr. Judge recommends that we should "know the distinction between the intellect and spiritual mind." We are advised by him to ignore the

lower mental attitude and find out our spirit-will.

The fruits of modern knowledge in corporate life are seen in expressions of war, *e.g.*, in bombs; in diplomacy which labours to gain for its own nation, by exploitation and the use of violence, if need be; in superstitions about vaccination and vivisection and viruses; in antisocial propaganda about birth control and family planning, etc., etc. Modern knowledge is often very destructive and touches at many points the entire international world.

Its fruits in the personal lives of men and women are seen mainly in three phenomena: growth in lust, greed and egotism. These flourish and are excused and exonerated as ills to which the human body, temperament and mind are heir, through heredity and atavism. Sex passion and aberrations; quick money-making, by hook or by crook; upholding one's "dignity" and maintaining one's "pride"; feeding egotism by every species of machination—these are evils to be fought and destroyed. Modern knowledge, however, excuses and even supports men and women in indulging in them.

The act of procreation of human children is now surrounded by degradation, which modern "knowledge" has supported. H.P.B. states that the Indian descendants of the early spiritually-minded progenitors degenerated, but even in their degeneration

> have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the Western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. (*The Secret Doctrine*, I. 209-10)

Similarly, money-making in our civilization is the basic vehicle for the force of greed and possession, and mostly it is indulged in for the sake of obtaining more subtle possessions—fame and influence, etc.

Both lust and greed are born of pride and egotism and the second name of personality is selfishness.

These three act against the Divine Will and produce chaos in the entire human kingdom. The Divine Will is harmless and compassionate and helpful, for it arouses unselfish affection and love in the human heart. The Divine Will is generous and bountiful in its largess—giving, never grabbing. The Divine Will is selfless and altruistic in manifesting the powers of Being and of Life.

The morality founded upon modern knowledge enhances selfishness and strengthens egotism which crushes others.

Theosophical Ethics are ancient and teach us to create the power to heal and to protect ourselves and others, and to spread beneficence all the time and everywhere.

FREEDOM

Last month India celebrated the anniversary of her attainment of political freedom. Also fell in the same month the birth anniversary of H. P. Blavatsky, the chief founder of the Theosophical Movement of our era, whose contribution to the freedom of India is rarely, if at all, recognized and much less contemplated upon. Be that as it may; let us examine in the light of her teachings the idea of freedom and see to what extent we are really free.

Freedom, according to current ideas of ease and comfort, is generally conceived as escape from enslavement and as relating wholly to the personal self. For the man in prison, freedom means escape from the cell in which he is confined. But once the prisoner is released, is he satisfied long with the open air and free spaces? Does he not in the new condition become immediately conscious of other forms of slavery, of the binding force of poverty or the handicaps of circumstance and environment? In whatever condition one is, one builds for oneself ideals of freedom based upon the limitations of that condition. This applies as much to a nation as to an individual, for after all the nation is built up of individuals. And these ideals attained never bring more than momentary satisfaction, for they inevitably unmask other forms of

limitations. Thus we go on from goal to goal, ever deluded in the belief that the cause of bondage is something outside of ourselves.

The word freedom has also another meaning—the state of being unencumbered; that is, detached. Where is the man who, in the words of the *Gita*, "is happy and content in the Self through the Self"? To be unencumbered, we think, is to have the license to do what we please, but when another claims that license we would be the first to resent it. Yet, to be free is the universal urge of every man (woman included); the soul yearns to be free from the limiting conditions of matter. But misunderstanding this urge, we imagine it to be induced from without instead of from within. We think that bondage is imposed from without and relates to our outer environment, forgetting that the main environment is within ourselves.

Real freedom can only be achieved through renunciation as taught in the *Gita*; and, mark well, such freedom once attained can only be retained also by renunciation as taught in *The Voice of the Silence*. Renunciation is neither easy nor is it a negative quality as is put forward by some intellectually learned; it is positive effort, a strong and heroic struggle for self-conquest and as determined a battle for surrender of the victory for the benefit of those who are still in bondage. Such are the Saviours of humanity, the *Avataras*, who descend from the sphere of freedom complete to our enslaved world to teach the long-forgotten Path of True Freedom, and such an one is H.P.B.

SELF-KNOWLEDGE

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call "self-analysis." It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

—*Lucifer*, October 1887

The investigation of the unexplained laws of Nature and the psychical and spiritual powers latent in man is the Third Object of the present Theosophical Movement. This, in modern terms, is the scientific counterpart of the phrase "Man, Know Thyself," for to investigate the powers latent in the inner man is to study the nature of self. This is a private undertaking, to be pursued by each in the subjective experiences of his own daily life.

During the last few centuries our knowledge of the physical world has advanced with enormous speed, while our knowledge of ourselves has grown, in comparison, slowly and with faltering, if indeed it has grown at all. It needs to be recognized that the way to all knowledge lies through self-knowledge. Man is a miniature copy of the whole universe; there is a kinship between man's soul and the Universal Soul—call It God or by what name we will; therefore to know the powers in man is to know the universe, to understand God. True knowledge springs from within, and only through the study of self can the unfoldment come. Present powers are but a mere fraction of man's inner possibilities. The greater portion of his being remains unknown.

When we speak of self-knowledge, which self do we mean? There is the Great Self and the little

self. Study of the Great Self should begin with study of the small or lower self. In our constitution the higher mind and the lower continuously strive for mastery, and in the minor incidents of daily routine we place ourselves constantly, and often unconsciously, under the sway of the one or the other. To study and know the true Self the lower must be paralyzed, its force subdued, in order that the higher may come into its own, bringing with it true light. Our Self, which is but a portion or aspect of the All-Self and partakes of its qualities, can be felt and known by us by an unswerving zeal and patient application in daily life of Theosophical knowledge. As practice widens, our power for beneficent works increases ; as loving deeds multiply, through the continued use of study, self-knowledge increases, till it embraces the All-Self.

How is this self-study to be pursued? Let us examine in detail the words quoted at the beginning of this article.

"The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived." Socrates, while he made the maxim "Know thyself" the corner-stone of his teaching, also professed that he was wiser than all other Athenians precisely because, unlike them, he knew that he knew nothing. There is nothing more dangerous than shams and pretence. Hypocrisy, or feigning to be what one is not, is known in pure Occultism as an unpardonable sin. We shut the very door by which self-knowledge may be obtained if we assume that we know ourselves, if we consider ourselves to be wise when in fact we are not. Sincerity or honesty with oneself is therefore the first requisite. This honesty calls for a readiness to unlearn our false ideas and beliefs, the avoidance of rash and intemperate dogmatism, and patience, or the giving up of the hope of getting wise quickly. There will never be any light in our minds until humility is assumed. These words of *The Voice of the Silence* should constantly be kept in mind :—

> Be humble, if thou would'st attain to Wisdom.
>
> Be humbler still, when Wisdom thou hast mastered.

"The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort." Knowledge exists; it is within the reach of all—sinner and saint; but it has to be striven after by a man with faith and steadfastly. In the world mental as in the world spiritual each man must progress by his own efforts. To the mentally lazy or obtuse the door to self-knowledge must ever remain closed. In adopting his profession in life a young man readily and as a matter of course undertakes the course of study necessary to his future vocation. But for the most serious of all undertakings, the obtaining of self-knowledge, people are loath to make an effort. No one can take for another the steps that lead to self-knowledge. Mr. Judge once wrote to a student: "No one can really help you. No one can open your doors. You locked them up, and only you can open them."

Conviction that self-knowledge *can* be obtained by effort brings us to the next stage: "The third and most important [requisite] is an indomitable determination to obtain and face that knowledge." In other words, strong search is what is required—no matter what trials, difficulties and pitfalls that search may make us encounter. It may even have a fear-begetting effect if our initial attempts at looking within bring us face to face not with the Divine in us but with the demoniac. But our search will terminate successfully if we remain undaunted and make it the dominant aim of our life. We must pursue the goal we have set out to reach with a fierce, resolute and indomitable effort of the will.

But if in the process of searching we get ruffled, if we lose our inner equipoise, our efforts will have been in vain, for the *sine qua non* in the pursuit of self-knowledge is the capacity for calmness. Certain needed mental and moral qualities may be already developed in the student—determination, right motive, faith, etc.—these are vital to the study of the inner consciousness. But these alone will not suffice. There must be present the stabilizing and

binding influence of calmness. Utter placidity of mind and heart is a prerequisite for the voice of Spirit to be heard.

Self-knowledge is intuitive knowledge, and so it is said to be "unattainable by what men usually call 'self-analysis.' It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man." Intuitive knowledge is a faculty of the soul. It cannot be acquired by observation and experiment, or through mere intellect. To obtain self-knowledge intuitively faith is required; for unless a man believes such knowledge exists within himself how can he claim and use it? Centuries of dogmatic theology with the subsequent admixture of an equally dogmatic materialism have befogged the spiritual perceptions or divine intuitions of humanity to such an extent that the faculty of intuition, which alone can bring us self-knowledge, lies almost dormant within each man. Self-knowledge is a realization of our real, permanent, immortal nature. To really know ourselves we have first to admit and then to realize that we are in fact spiritual beings, and that the mind and the body are but the instruments, subject to change, of the immortal and immutable Real Man.

Since self-knowledge "is the awakening to consciousness of the Divine nature of man," and since in their Divine nature all men are one, it follows that the study of self extends beyond the limited expression of one's present personality, or of oneself apart from others and the whole. Every human being that we meet is a picture of ourself in greater or lesser degree. "Do not fancy you can stand aside from the bad man or the foolish man. They are yourself," says *Light on the Path*. To observe the actions even of a thief is to observe a portion of ourself, is to see reflected, as on a gigantic screen, the germs of greed and selfishness which have their roots in our own heart. But so is the good man a portion of ourself. Whatever height has been attained by any being, whatever power or virtue he may possess, these also are possible for every other man, for each has within him the potentiality of the whole. "By this knowledge," says Krishna, "thou shalt see all things and creatures whatsoever in thyself and then in me." Only the man who refuses to look within fails to see in himself the counterpart of all natures.

Ordinary people may feel that self-knowledge is beyond their reach, for "to obtain this knowledge is a greater achievement than to command the elements or to know the future." But a beginning must be made now and here. The differential calculus is for the few, but arithmetic is for the many, and we need not refuse to count because the higher mathematics is beyond us. It is one thing to appreciate the difficulties of treading the road to self-knowledge; it is another thing to abandon the effort in despair. The difficulties, although considerable, are not invincible. It is through trial and effort, and by doing our best in every activity in life, that the latent powers of the inner self are revealed. If we are earnestly trying to keep right we will surely some day achieve what we are searching for and come upon the Divine in us, Krishna-Buddha-Christos. What is the discipline necessary? *The Voice of the Silence* gives us the steps:—

(1) Shun ignorance,
(2) And likewise shun illusion.
(3) Avert thy face from world deceptions;
(4) Mistrust thy senses, they are false.
(5) But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man";
(6) And having sought him out, look inward:
(7) Thou art Buddha.

PSYCHOLOGY, THE SCIENCE OF THE SOUL

[The following article by H. P. Blavatsky first appeared in *Lucifer*, Vol. XIX, pp. 97–102, for October 1896, more than five years after her death.—EDS.]

Ethics and law are, so far, only in the phases where there are as yet no theories, and barely systems, and even these, based as we find them upon *a priori* ideas instead of observations, are quite irreconcilable with one another. What remains then outside of physical science? We are told, "Psychology, the Science of the Soul, of the Conscious Self or Ego."

Alas, and thrice alas! Soul, the Self, or Ego, is studied by modern psychology as inductively as a piece of decayed matter by a physicist. Psychology and its mother-plant metaphysics have fared worse than any other sciences. These twin sciences have long been so separated in Europe as to have become in their ignorance mortal enemies. After faring poorly enough at the hands of mediæval scholasticism they have been liberated therefrom only to fall into modern sophistry. Psychology in its present garb is simply a mask covering a ghastly, grimacing skeleton's head, a deadly and beautiful upas flower growing in a soil of most hopeless materialism. "Thought is to the psychologist metamorphosed sensation, and man a helpless automaton, wire-pulled by heredity and environment"—writes a half-disgusted hylo-idealist, now happily a Theosophist. "And yet men like Huxley preach this man automatism and morality in the same breath....Monists[1] to a man, annihilationists who would stamp out intuition with iron heel, if they could...." Those are our modern Western psychologists!

Everyone sees that metaphysics instead of being a science of first principles has now broken up into a number of more or less materialistic schools of every shade and colour, from Schopenhauer's pessimism down to agnosticism, monism, idealism, hylo-idealism, and every "ism" with the exception of psychism—not to speak of true psychology. What Mr. Huxley said of Positivism, namely that it was Roman Catholicism *minus* Christianity, ought to be paraphrased and applied to our modern psychological philosophy. It is psychology, *minus* soul; psyche being dragged down to mere sensation; a solar system *minus* a sun; Hamlet with the Prince of Denmark not entirely cast out of the play, but in some vague way suspected of being probably somewhere behind the scenes.

When a humble David seeks to conquer the enemy it is not the small fry of their army whom he attacks, but Goliath, their great leader. Thus it is one of Mr. Herbert Spencer's statements which, at the risk of repetition, must be analyzed to prove the accusation here adduced. It is thus that "the greatest philosopher of the nineteenth century" speaks:

> The mental state in which self is known implies, like every other mental act, a perceiving subject and a perceived object. If then the object perceived is self, what is the subject that perceives? Or if it is the true self which thinks, what other self can it be that is thought of?[2] Clearly a true cognition of self implies a self in which the knowing and the known are one—in which subject and object are one; and this Mr. Mansel *rightly holds to be the annihilation of both!* So that the personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is

[1] Monism is a word which admits of more than one interpretation. The "monism" of Lewes, Bain and others, which endeavours so vainly to compress all mental and material phenomena into the unity of One Substance, is in no way the transcendental monism of esoteric philosophy. The current "Single-Substance Theory" of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue. Occultism, on the other hand, recognizes that in the ultimate analysis even the Logos and Mulaprakriti are *one*; and that there is but One Reality behind the Maya of the universe. But in the manvantaric circuit, in the realm of *manifested* being, the Logos (spirit), and Mulaprakriti (matter or its noumenon), are the dual contrasted poles or bases of all phenomena—subjective and objective. The duality of spirit and matter is a fact, so long as the Great Manvantara lasts. Beyond that looms the darkness of the "Great Unknown," the one Parabrahman.

[2] The Higher Self or Buddhi-Manas, which in the act of self-analysis or highest abstract thinking, partially reveals its presence and holds the subservient brain consciousness in review.

yet a thing which cannot truly be known at all; *the knowledge of it is forbidden by the very nature of thought*.[3]

The italics are ours to show the point under discussion. Does this not remind one of an argument in favour of the undulatory theory, namely, that "the meeting of two rays whose waves interlock produces darkness." For Mr. Mansel's assertion that when self thinks of self, and is simultaneously the subject and object, it is "the annihilation of both"—means just this, and the psychological argument is therefore placed on the same basis as the physical phenomenon of light waves. Moreover, Mr. Herbert Spencer confessing that Mr. Mansel is right and basing thereupon his conclusion that the knowledge of self or soul is thus "forbidden by the very nature of thought" is a proof that the "father of modern psychology" (in England) proceeds on no better psychological principles than Messrs. Huxley or Tyndall have done.[4]

We do not contemplate in the least the impertinence of criticizing such a giant of thought as Mr. H. Spencer is rightly considered to be by his friends and admirers. We mention this simply to prove our point and show modern psychology to be a misnomer, even though it is claimed that Mr. Spencer has "reached conclusions of great generality and truth, regarding all that can be known of man." We have one determined object in view, and we will not deviate from the straight line, and our object is to show that occultism and its philosophy have not the least chance of being even understood, still less accepted in this century, and by the present generations of men of science. We would fain impress on the minds of our Theosophists and mystics that to search for sympathy and recognition in the region of "science" is to court defeat. Psychology seemed a natural ally at first, and now having examined it, we come to the conclusion that it is a *suggestio falsi* and no more. It is as misleading a term, as taught at present, as that of the Antarctic Pole with its ever arid and barren frigid zone, called southern merely from geographical considerations.

For the modern psychologist, dealing as he does only with the superficial brain-consciousness, is in truth more hopelessly materialistic than all-denying materialism itself, the latter, at any rate, being more honest and sincere. Materialism shows no pretensions to fathom human thought, least of all the human spirit-soul, which it deliberately and coolly but sincerely denies and throws altogether out of its catalogue. But the psychologist devotes to soul his whole time and leisure. He is ever boring artesian wells into the very depths of human consciousness. The materialist or the frank atheist is content to make of himself, as Jeremy Collier puts it, "a very despicable mortal...no better than a heap of organized dust, a talking machine, a speaking head without a soul in it...whose thoughts are bound by the law of motion." But the psychologist is not even a mortal, or even a man; he is a mere aggregate of sensations.[5] The universe and all in it is only an aggregate of grouped sensations, or "an integration, of sensations." It is all relations of subject and object, relations of universal and individual, of absolute and finite. But when it comes to dealing with the problems of the origin of space and time, and to the summing-up of all those inter- and co-relations of ideas and matter, of ego and non-ego, then all the proof vouchsafed to an opponent is the contemptuous epithet of "ontologist." After which modern psychology having demolished the object of its sensation in the person of the contradictor, turns round against itself and commits *hara-kiri* by showing

[3] *First Principles*, pp. 65, 66.

[4] We do not even notice some very pointed criticisms in which it is shown that Mr. Spencer's postulate that "consciousness cannot be in two distinct states at the same time," is flatly contradicted by himself when he affirms that it is possible for us to be conscious of more states than one. "To be known as unlike," he says, "conscious states must be known in succession" (see *The Philosophy of Mr. H. Spencer Examined*, by James Iverach, M.A.).

[5] According to John Stuart Mill neither the so-called objective universe nor the domain of mind—object, subject—corresponds with any absolute reality beyond "sensation." Objects, the whole paraphernalia of sense, are "sensation objectively viewed," and mental states "sensation subjectively viewed." The "Ego" is as entire an illusion as matter; the One Reality, groups of feelings bound together by the rigid laws of association.

sensation itself to be no better than hallucination.

This is even more hopeless for the cause of truth than the harmless paradoxes of the materialistic automatists. The assertion that "the physical processes in the brain are complete in themselves" concerns after all only the registrative function of the material brain; and unable to explain satisfactorily psychic processes thereby, the automatists are thus harmless to do permanent mischief. But the psychologists, into whose hands the science of soul has now so unfortunately fallen, can do great harm, inasmuch as they pretend to be earnest seekers after truth, and remain withal content to represent Coleridge's "Owlet," which—

> Sailing on obscene wings across the noon,
> Drops his blue-fringed lids, and shuts them close,
> And, hooting at the glorious sun in heaven,
> Cries out, "Where is it?"...

—and who more blind than he who does not want to see?

We have sought far and wide for scientific corroboration as to the question of spirit, and spirit alone (in its septenary aspect) being the cause of consciousness and thought, as taught in esoteric philosophy. We have found both physical and psychical sciences denying the fact point-blank, and maintaining their two contradictory and clashing theories. The former, moreover, in its latest development is half inclined to believe itself quite transcendental owing to the latest departure from the too brutal teachings of the Büchners and Moleschotts. But when one comes to analyze the difference between the two, it appears so imperceptible that they almost merge into one.

Indeed, the champions of science now say that the belief that sensation and thought are but movements of matter—Büchner's and Moleschott's theory—is, as a well-known English annihilationist remarks, "unworthy of the name of philosophy." Not one man of science of any eminence, we are indignantly told, neither Tyndall, Huxley, Maudsley, Bain, Clifford, Spencer, Lewes, Virchow, Haeckel nor Du Bois Raymond, has ever gone so far as to say that "thought *is* a molecular motion, but that it is the *concomitant* (not the *cause* as believers in a soul maintain) of certain physical processes in the brain." They never—the true scientists as opposed to the false, the sciolists—the monists as opposed to the materialists—say that thought and nervous motion are the *same*, but that they are the "subjective and objective faces of the same thing."

Now it may be due to a defective training which has not enabled us to frame ideas on a subject other than those which answer to the words in which it is expressed, but we plead guilty to seeing no such marked difference between Büchner's and the new monistic theories. "Thought is not a motion of molecules, but it is the concomitant of certain physical processes in the brain." Now what is a concomitant, and what is a process? A concomitant, according to the best definitions, is a thing that accompanies, or is collaterally connected with another—a concurrent and simultaneous companion. A process is an act of proceeding, an advance or motion, whether temporary or continuous, or a series of motions. Thus the concomitant of physical processes, being naturally a bird of the same feather, whether subjective or objective, and being due to motion, which both monists and materialists say *is* physical—what difference is there between their definition and that of Büchner, except perhaps that it is in words a little more scientifically expressed?

Three scientific views are laid before us with regard to changes in thought by present-day philosophers:

Postulate: "Every mental change is signalized by a molecular change in the brain substance." To this:

1. Materialism says: the mental changes are caused by the molecular changes.

2. Spiritualism (believers in a soul): the molecular changes are caused by the mental changes. [Thought acts on the brain matter through the medium of Fohat focused through one of the principles.]

3. Monism: there is no causal relation between the two sets of phenomena; the mental and the physical being the two sides of the same thing [a verbal evasion].

To this occultism replies that the first view is out of court entirely. It would enquire of No. 2: And what is it that presides so judicially over the mental changes? What is the *noumenon* of those mental phenomena which make up the external consciousness of the physical man? What is it which we recognize as the terrestrial "self" and which—monists and materialists notwithstanding—does control and regulate the flow of its own mental states? No occultist would for a moment deny that the materialistic theory as to the relations of mind and brain is in its way expressive of the truth that the *superficial* brain-consciousness or "phenomenal self" is bound up for all practical purposes with the integrity of the cerebral matter. This brain-consciousness or personality is mortal, being but a distorted reflection through a physical basis of the manasic self. It is an instrument for harvesting experience for the Buddhi-Manas or monad, and saturating it with the aroma of consciously-acquired experience. But for all that the "brain-self" is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the Manas which is correlated with the physical brain.

H. P. BLAVATSKY

[The manuscript here unfortunately breaks off; whether H.P.B. ever finished the article, or whether some pages of the manuscript have been lost we are unable to say.—EDS., *Lucifer*]

SPEECH AND COURTESY

Lord Buddha taught the Noble Eightfold Path as the right mode of living, and one of the steps on that Path is *Right Discourse*. In Sir Edwin Arnold's *Light of Asia* (Book VIII) it is very beautifully put as follows:—

> Govern the lips
> As they were palace-doors, the King within;
> Tranquil and fair and courteous be all words
> Which from that presence win.

Obviously great importance is attached to Right Speech, and this includes not only the words themselves and their import, but also the tone used and the way in which these words are spoken. It will be well worth our while to consider speech from its hidden and occult aspects.

In order to gain some understanding of the powers latent in speech we must first examine sound; for speech is sound—and it is more than sound alone, for behind all speech lies the motive, or feeling, or passion, that brought that speech to birth. *The Secret Doctrine* has much to say about this:—

> Thus speaks the ASCETIC in Anugita.... "Space is the first entity....Now Space (*Akasa*, or the noumenon of Ether) has one quality...and that is sound only...." (*S.D.*, I. 534)

We say and maintain that SOUND, for one thing, is a tremendous Occult power.... Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. (*S.D.*, I. 555)

"To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies....The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us." (Quoted from P. Christian in *S.D.*, I. 93)

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the*

> *spoken word has a potency unknown to, unsuspected and disbelieved in,* by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. (*S.D.*, I. 307)

After the mind of man had been lit up and he had acquired the knowledge of Good and Evil (expressed allegorically, when he had eaten the fruit of the Tree of Knowledge) he also attained the power of speech. And this important power was by no means an unmitigated blessing, for it could be used for evil as well as for good. Like everything else in Nature it is septenary, ranging from the maleficent to the beneficent.

We would be more careful of the words we utter if we would understand the occult potency of speech and sound. We can start by examining our everyday use of speech.

H. P. Blavatsky speaks of cant and hypocrisy as unpardonable sins; therefore "fair and courteous" words are not only useless but are positively injurious when spoken with venom or scorn in the heart. Yet how often does this happen in politics and in "polite society"! How often does Mrs. A. gush over Mrs. B. and pretend to be "*so* pleased to see her" when in her heart of hearts she has the deepest antipathy to the lady! It may be said that it is impossible to go about the world advertising the fact that one dislikes So-and-So intensely. Granted; but here two points arise. First, our likes and dislikes belong to our desire nature and are no part of the real immortal man. They are evanescent and transitory. This can be proved by seeing how often hate turns to love, and love to hate. So, recognizing this, and rising above likes and dislikes, one should be able to speak "fair and courteous" words even to one's enemy, not with cant or hypocrisy, but from the heart. But that stage is a long way off for most of us, and here we come to our second point: What are we to do when we *have* to consort with those to whom we are antipathetic? Here no better course can be adopted than to try to follow the occult maxim which enjoins one to say only what is true, kind and necessary. Thus one will be saved from many pitfalls.

Another aspect of speech we should consider is that every sound, and to a greater degree every word—because the latter has an image-thought behind it—produces a vibration on the occult plane, and by linking itself with certain elemental forces on that plane becomes a definite power, capable of increasing the harmony of Nature or producing discord. So, great is our responsibility when we use the power that is speech. To begin with, the motive and thought behind the speech must be considered. How can hurtful, cruel words produce aught but a hurtful and ugly effect on the occult plane, even though these words may be spoken in silvery tones? In fact, the silvery tones make matters worse, for thereby hypocrisy is added to the unkind motive. Then, we should be careful about the tone used. Many blind people can tell at once, by the mere tone of a person's voice, if that person is kind, loving and warm-hearted, or calculating, cold and hard. The rhythm, too, is important. Is each word given its full value, each syllable being sounded so that the sentence forms an easily comprehended and harmonious whole? There is, indeed, much to learn about speech and its correct use—and abuse.

"Govern the lips as they were palace doors, the King within." These are solemn words. Speech is a divine, creative power; and to speak untrue, unkind and uncharitable words is to prostitute one of the creative powers in man. In the distant future, when man has learnt to use rightly this power that is his, then indeed will all his words, because they are an outward and visible sign of the inward, invisible grace, be "fair and courteous," and he will be a co-worker with Nature in creating the Harmony of the Spheres.

A CALL TO WORK

The multiplication of local centres should be a foremost consideration in your minds.

Every earnest student of the U.L.T. is, or ought to be, familiar with the words quoted above from the first of the *Five Messages* from H. P. Blavatsky to the American Theosophists. The *modus operandi* of forming such centres follows the above words. It is not difficult to appreciate that the above is a piece of advice and instruction meant as much for each and every sincere student of Theosophy individually here and now, as it has been a message addressed collectively to the Theosophists assembled in Convention in the United States of America in 1888; but we rarely take the next step and question if it is a *foremost* consideration in our minds.

> The Movement is accelerated by us to the extent we work for it, and hindered to the extent that we, as it were, let it *pull us along*....every student who will strive to make himself a fitting instrument is necessary to the work, to his full capacity, Soul, Mind and Body. It is a fact of tremendous significance to our personalities!

Thus says Mr. Crosbie in his Homely Hints—a hint for each of us to take and act up to. Why then do we not take it and act up to it? Certainly not because we do not wish to see new centres of Theosophical activity spring up; and it is a good sign that we now have more Theosophy Study Groups in important cities than, say, some ten years ago. It would seem that students, though sincere, have not been intellectually honest with themselves and have perhaps been prone to excuse themselves by thinking that their duty to the Movement is fulfilled by attending the Lodge meetings and occasionally doing platform work if they happen to be at a place where a U.L.T. centre exists. If our primary aim in life is to serve the Cause, the possibility of starting Theosophical activities in some town or city where Theosophy is not known or heard of should receive paramount consideration, especially by those who have gained some knowledge of the Theosophical fundamentals and recognized the need and urgency to make the truths known to as many as they can possibly reach. At least those who can afford to take this step can have no excuse, while the others may at least explore possible avenues to start Theosophical work.

Faith and imagination are said to be the two requisites for performing any and all phenomena. If we possess real faith and correct imagination then surely we will succeed. Time is short, the cycle is closing, and only 18 years remain for 1975 to dawn. (The number 18, we are told, is an occult number, otherwise why 18 chapters in the *Gita*, why 18 battles fought on 18 days with the contending parties divided into 18 army corps?)

We hear much about our national Five-Year Plans for making India self-sufficient in food, clothing and all other physical requirements. No doubt these are needed for the body, but what about the minds and souls of our countrymen? Do they not need to be self-sufficient in food for the mind and clothing for the soul? The work in which Masters require the help of the companions all over the world is to tell man what his real nature is and what the purpose of his existence, thus pointing out the long-forgotten path to happiness through duty well performed and inherent ideals fulfilled. The task of the student-server, then, is to interest new people in Theosophy, not in its abstruse doctrines presented in brilliant oratory (though metaphysics must form a part), but especially in its ethical aspects; to point to the Line of Benefactors through whom have flowed the life-giving waters, and to afford to each and all the opportunity to follow, in whatever degree, Their example by giving expression to whatever may have been garnered from the teachings. Let us then listen to the Call of bringing Theosophy home to every man and woman in the country.

THE CHANGING FACE OF THE EARTH

It is a well-known fact that the geography of the earth has undergone many changes through the ages. This cannot but remind us of the references in Theosophical literature to the ending of cycles in humanity's history, entailing cataclysms in portions of the globe. We have been told that the Americas will be the home of the coming new race and that Europe is on the eve of a cataclysm. Changes do not take place overnight, but for ages a re-sorting of peoples takes place, and "newer" lands become peopled.

A few references culled from our books on the various deluges and on the shifting of continents may be of use, for we are told that floods or cataclysms take place at the end of every race and the beginning of a new race, and also that every sub-race is preceded by some kind of a cataclysm. We have therefore cataclysms of different magnitudes. H.P.B. calls them "a cleansing process."

The major deluges are, first, the Universal Deluge or Cosmic Flood:—

> The first Cosmic Flood refers to primordial creation, or the formation of Heaven and the Earths; in which case Chaos and the Great Deep stand for the "Flood," and the Moon for the "Mother," from whom proceed all the life-germs. (*S.D.*, II. 139)

This obviously refers to the Sidereal or Cosmic Flood "before the so-called creation," "when there is no God or mortal yet on Earth" (*S.D.*, II. 146). Then came "the Great Flood of Matter on Earth," and "real watery deluges." There was one "great flood" at the end of the First Race and the beginning of the Second Race, "at the end of the Satya Yuga, the 'age of Truth,' when the *Second* Root Race...made its primeval appearance." (*S.D.*, II. 146)

Then nearer our time, we have the semi-universal deluge during the first glacial period, about 850,000 years ago, 200,000 years after the commencement of our Fifth Aryan Race, 1,000,000 years ago. This has been recorded in all traditions. It was "attributed by geologists and astronomers to 'an extreme eccentricity of the Earth's orbit,' and...the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis." (*S.D.*, II. 144–5)

Then comes the deluge to which the Bible refers. H.P.B. says:—

> The deluge noticed in the *Bible*, in one of the *Brahmanas*, and in the Berosus *Fragment*, relates to the partial flood which, about 10,000 years B.C., according to Bunsen, and according to the Brahmanical computations of the Zodiac, also changed the whole face of Central Asia. (*Isis Unveiled*, II. 426)

She says that this could not have been a universal deluge, for,

> if such a universal cataclysm had ever taken place within man's memory, some of the monuments of the Egyptians, of which many are of such a tremendous antiquity, would have recorded that occurrence....But, till now [1877], there has not been found the remotest allusion to such a calamity....On the other hand the Chaldeans preserved the tradition, as we find Berosus testifying to it, and the ancient Hindus possess the legend. ...Now, there is but one explanation of the extraordinary fact that of two contemporary and civilized nations like Egypt and Chaldea, one has preserved no tradition of it whatever, although it was the most directly interested in the occurrence—if we credit the *Bible*—and the other has....The Babylonians and the Chaldeans might have learned of it from their mysterious guests, christened by some Assyriologists Akkadians, or what is still more probable they, themselves, perhaps, were the descendants of those who had dwelt in the submerged localities. The Jews had the tale from the latter as they had everything else; the Brahmans may have recorded the traditions of the lands which they first invaded, and had perhaps inhabited before they possessed themselves of the Punjab. But the Egyptians, whose first settlers had evidently come from Southern India, had less reason to record the cataclysm, since it had perhaps never affected them except indirectly, as the flood was limited to Central Asia. (*Ibid.*, II. 425-6)

Nevertheless the story in the Bible has obviously been adapted from the account of the semi-universal deluge which took place at the begin-

ning of the Fifth Race, 850,000 years ago. This is recorded as tradition in the Hindu books—"in the *Mahabharata*, the *Puranas*, and still earlier in the *Satapatha*, one of the latest *Brahmanas*."

> It is more than probable that Moses, or whoever wrote for him, used these accounts as the basis of his own purposely disfigured allegory, adding to it moreover the Chaldean Berosian narrative. In *Mahabharata*, we recognize Nimrod under the name of *King Daytha*. The origin of the Grecian fable of the Titans scaling Olympus, and the other of the builders of the Tower of Babel who seek to reach heaven, is shown in the impious *Daytha*, who sends imprecations against heaven's thunder, and threatens to conquer heaven itself with his mighty warriors, thereby bringing upon humanity the wrath of Brahma. "The Lord then resolved," says the text, "to chastise his creatures with a terrible punishment which should serve as a warning to survivors, and to their descendants."
>
> Vaivasvata (who in the *Bible* becomes Noah) saves a little fish, which turns out to be an *avatar* of Vishnu. The fish warns that just man that the globe is about to be submerged, that all that inhabit it must perish, and orders him to construct a vessel in which he shall embark, with all his family. When the ship is ready, and *Vaivasvata* has shut up in it with his family *the seeds of plants and pairs of all animals*, and the rain begins to fall, a gigantic fish, armed with a horn, places itself at the head of the ark. The holy man, following its orders, attaches a cable to this horn, and the fish guides the ship safely through the raging elements. In the Hindu tradition the number of days during which the deluge lasted *agrees exactly with that of the Mosaic account*. When the elements were calmed, the fish landed the ark on the summit of the Himalayas. (*Isis Unveiled*, II. 425)

This story, H.P.B. tells us, "strikes the keynote, and yet it needs to be explained by the secret sense contained in the Bhagavad Gita. It is the *prologue to the drama* of our (Fifth) Humanity" (*S.D.*, II. 139). She links up the fish with the *Dagon* of the Chaldean Xisuthrus, and tells us that the characters in the Hindu myths can be understood in their true significance only when each of these mythical personages bears, besides an astronomical significance, a spiritual or moral, and an anthropological or physical meaning. Vaivasvata Manu is a generic character. He is the "'Root-Manu' on Globe A in the First Round"; "the '*seed* of life' on Globe D in the Fourth Round," and the "'Seed of Man' at the beginning of every Root Race in our Fifth Race especially." (*S.D.*, II. 146–7)

She also gives some explanations of the meaning of some of the symbols used. The Ark,

> she says,
>
> in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. (*Isis Unveiled*, II. 444)
>
> The water of the flood,
>
> when standing in the allegory for the symbolic "sea," Tamti, typifies the turbulent chaos, or matter, called "the great dragon." (*Ibid.*, II. 445)

The animals shut up in the ark "are the human passions. They typify certain ordeals of initiation." (*Ibid.*, II. 447)

Who was Noah?

Nuah is Noah *floating on the waters*, in his ark; the latter being the emblem of the argha, or moon, the feminine principle; Noah is the "spirit" falling into matter. We find him as soon as he descends upon the earth, planting a vineyard, drinking of the wine, and getting drunk on it; *i.e.*, the pure spirit becoming intoxicated as soon as it is finally imprisoned in matter. (*Ibid.*, II. 423)

> ...since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

> The *Sub*-races are subject to the same cleansing process, as also the side branchlets (the family-Races). (*S.D.*, II. 330)

Where are we now? That is unimportant. What is important is that we should extend our concept of time and space and realize a little the changing character of the very world in which we live, all due to great Nature's struggle towards perfection—a beneficent process, a progression, not a going back. Our place in the cycle depends on our growth, our efforts, our Karma. An intelligent interest brings us nearer to the point when we can consciously "help Nature and work on with her."

THE SCIENCE OF LIFE

Even a casual glance at our world today shows us a sad picture of humanity ailing from various diseases of body, mind and soul, in spite of our much-vaunted scientific advancement and achievements. In these critical times, if there is one thing man needs to learn more than any other, it is the Science of Life. Lack of true knowledge of the guiding principles which would make life worth living is the root cause of the present chaotic condition. That Science alone can help mankind to save itself, to come out from the darkness of ignorance and feel the joy of Life, to understand the meaning, the purpose and the goal of Life and transform this world of strife and struggle into a united, happy world.

The word "Science" should be taken in its right Theosophical sense, as complete in itself, and not opposed to true Religion or Philosophy. Science does not just mean laboratory work and experiments made with material instruments and apparatus. As is so well explained in *Light on the Path*:—

> ...*science*, we must remember, is derived from *sciens*, present participle of *scire*, "to know,"—its origin is similar to that of the word "discern," "to ken." Science does not therefore deal only with matter, no, not even its subtlest and obscurest forms. Such an idea is born merely of the idle spirit of the age. Science is a word which covers all forms of knowledge. (p. 32)

So it means pursuit of true knowledge, search for Truth. Whereas our modern scientists try to penetrate matter, the Scientists of ancient times began with universal concepts, with Truth itself, and came down to particulars; from the invisible they derived knowledge of the visible and physical matter.

Now what is Life? It is THAT in which we live and move and have our being, the active, manifested aspect of the Absolute, Eternal background which ever is. Its motion spells rhythm and harmony. It is not silent but ever speaks to us through its numberless expressions. To quote *Light on the Path* again: "...its utterance is not, as you that are deaf may suppose, a cry: it is a song." What is the message of that song?—"Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony."

This is a most important lesson the Science of Life has to teach us. The recognition and realization that each being, each creature, is a part of the great harmony that exists in all departments of Nature because it is at the very Source and Fount of all manifestation naturally changes our attitude to Life and all its mysteries. Is it not regrettable that man, the masterpiece and crown of evolution, for whom the whole drama of evolution takes place, should be ignorant of this great fact and should therefore go against the laws of harmony and create discord and confusion, not only in his own kingdom, but throughout the whole of Nature? Why does he do that? Because he does not understand the Law of Unity.

> The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. (*S.D.*, I. 120)

Man does not know that there is unity in

diversity; nor has he any idea that the star and mineral atom, the highest Dhyan Chohan and the smallest infusoria, all affect him and are affected by him. It is only by understanding the relationship of the spiritual, intellectual and physical worlds, the three lines of evolution as indicated in *The Secret Doctrine*, that man can come to know of his great heritage, his divine destiny, and can realize that he is a part of the great harmony in the universe and therefore must learn to obey the laws of that harmony.

This will at once bring us the knowledge of the sanctity of Life, its meaning and purpose. We are here on this earth for a dual purpose: to reach perfection, the goal of human evolution, and to help and aid, uplift and elevate, not only other pilgrim-souls travelling side by side with us but also all other forms of Life, to treat them with the respect and reverence due to them, for all Life is sacred. This unity and harmony can be observed and preserved in daily life by following the Divine Discipline indicated in the Sixth Discourse of the *Bhagavad-Gita*:—

> This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking. When the man, so living, centres his heart in the true Self and is exempt from attachment to all desires, he is said to have attained to Yoga.

So moderation in all things is another important lesson to be learned from the Science of Life. Such moderation would always enable us to preserve harmony, balance, and, rising above the pairs of opposites, to attain to *Yoga*, union with the Divine. Neither over-indulgence nor false asceticism can lead us on the right path.

The Great Perfected Ones are Those who have mastered the Science of Life; They hold Life and Death in Their own hands because They have risen above the illusions of space and time, matter and mind, by looking on all things as part of the harmony, by obeying the laws of the harmony. It is by constant, laborious efforts that the wrong concepts about Life and God, Nature and Man, can be transformed into the real knowledge of the Science of Life. Then the utterance of Life which seems to us to be a cry will become a song, and men and women, instead of living in the chaotic atmosphere of today, always fearful of their future, will be able to lead happy, useful, consecrated lives.

A stone I died and rose again a plant,
A plant I died and rose an animal;
I died an animal and was born a man.
Why should I fear? What have I lost by death?
As man, death sweeps me from this world of men
That I may wear an angel's wings in heaven:
Yet e'en as angel may I not abide,
For nought abideth save the face of God.
Thus o'er the angels' world I wing my way
Onwards and upwards, unto boundless lights;
Then let me be as nought, for in my heart
Rings as a harp-song that we must return to Him.

—Jalalu'd-Din Rumi
(Persian Mystic; 13th century)

KINDNESS

O Friend! Get rid of what is not yours, get rid of those things that warp your life, that poison your atmosphere, pollute your blood and destroy your happiness.

O Friend! Look deep into yourself, not into others, and find out what is not yours, what things in you warp your life, poison the atmosphere around you, pollute your blood and destroy your happiness.

O Friend! Having found these things, get rid of them, throw them away and free your life from them; cleanse the atmosphere around you, purify your blood and enjoy the happiness that comes from freedom from chains.

O Friend! Then, with the clear light of the one who is unencumbered with the goods of others, who lives his life freely, whose atmosphere is peaceful and helpful to all, whose blood flows calmly and serenely, doing its own work, and whose happiness is serene, live your life.

But, asks the earnest student of life, "How shall this be accomplished, O Teacher?"

Friend, it is simple. If your cupboard is too full, give something away; if your emotions are at boiling point, get rid of the cause of the heat; if your life is warped, strike out a straight path for yourself and pursue it; if your blood is impure, realize that it is the vehicle of life itself, feed it with right food and abstain from overeating; and say to yourself, "Happiness is the right of every creature; happiness in whatever circumstances is the positive attitude towards them and burns up their dross."

But still I do not see how to produce these changes, O Teacher.

My Friend! All these difficulties start with thinking about them, with brooding over them, with feeling that the "I" is being treated unfairly, or that life is too heavy for it, that it is not having its due.

But, just as in Nature the force of water flowing through the mountains to the sea cuts a channel for itself, seeking its way to the valley and then to the sea, so carry on through all circumstances, seeking the level of the plains where the vision is wider and the path of helpfulness more clear. When the monsoon comes and even the waters of the plain overflow the banks, realize that it is through this that fields can be nourished and food grown for the good of all. Let not the overflow drown those whom you would help, or destroy their habitations! Remember that your life-stream carries all kinds of lives within it. Its duty is to them and to the Earth and its inhabitants; it flows not for itself. Remember the sun that shines on the water, the earth bed that supports it, the banks that keep it a river. You cannot live without these surroundings; you are helped by them; take care of them and be grateful!

My Friend! Look after the "I" in the mind. Do not let the mind dwell on its "rights," but turn it to the remembrance of Those Blessed Ones Who pour out Their sweet wholesome waters on all life. Let some of that force cleanse your mind. In those clear waters look for the wreckage of past evil thoughts that encumber your mind, and throw them away; look for the evil that still exists as living thoughts in your mind, and wash them pure, or forget them. Do not *harbour* them. How does one harbour them? Only by thinking about them, for thought is life to them. Stop thinking of them or along those lines, and in place of such thoughts fill your mind with the vision of the "I" as a helper of others; put in place of the "I" feelings a great love for your fellow travellers, a keen desire to shine like the sun in all human relationships. *Think* of kindness, charity, gentleness, peace.

O Friend! Begin by *cultivating* kindness in thought and in feeling and in action so that there is no room in the mind for those things that warp and poison them and breed unhappiness.

Do not pass by this simple rule; it is an occult law: By thought we are made; by thought we can change our character; by thought we can become that on which the heart is set.

O Friend! Find out *on what your heart is set.*

A BOOK ABOUT WITCHES

In *A Mirror of Witchcraft* (Chatto and Windus, London), Christina Hole holds up a mirror to men's belief in witchcraft and their treatment of witches from the Middle Ages to the present day in Europe. Each chapter opens with a succinct account of some aspects of her subject: "Coven and Sabbat," "Shape Shifting and Familiar Spirits," "The Fairies and the Dead" and so on. This is followed by illustrative and extensive quotations from contemporary records.

The particular value of the book lies in its detached and factual nature. The author does not scoff nor does she attempt to satisfy an unhealthy curiosity, and only occasionally does she intrude a brief explanation of her own of some phase of witchcraft. Thus the reader is free to ponder on the information given and to form his own conclusions, if any.

More than anything else, the work shows the genuineness of men's belief in and fear of witchcraft throughout the Middle Ages, and its rise to frenetic heights on the Continent in the late 15th century and in England in the latter half of the 16th century. Even today the belief and the fear linger on. These beliefs were not confined to simple folk. Christina Hole quotes a contemporary record to the effect that to doubt was to charge the world with vanity and malignity, historians with inconsiderateness and fraud, lawgivers and judicatories with silliness and vast numbers of people with malice or madness. To them, the secret malicious activity backed by hidden power and knowledge in which witches shared, was a reality. Witches could destroy or maim a man through an image or through the power of the spoken or written word; they could cloud his reason or render a man impotent or a woman barren; they could waste a man's goods by magically stealing their essence, destroy crops, cause storms and floods, part friends and lovers.

On the Continent more than in England it was also believed that there existed an organized society of witches, of which local covens would meet, usually at night. At these covens homage would be paid to Satan, new converts would renounce their baptism and vow their fidelity to him, reports would be rendered on the evil accomplished and new iniquities plotted. Then would follow feasting and dancing and abandonment to promiscuous sexual intercourse between male and female witches or between worshippers and demons.

Side by side with belief in black witches persisted that in white witches who exercised their powers and knowledge for the good of the community. The author sees the white witch as a descendant of the pagan priests or of the "divine kings" of antiquity, or of the witch doctor of primitive peoples. She writes that the white witch may often have had a rough-and-ready knowledge of herbal remedies and veterinary lore; she may have been a good elementary psychologist and perhaps have possessed hypnotic powers; and, in the capacity of a known and trusted friend of the community, may have been of service to it.

While it is possible for students of Theosophy to discern a thread of the credible running through all the stories of the witches' powers, it seems impossible at this distance in time to disentangle it from the mass of ignorance and superstition. Men who fear are not reliable witnesses. How much they feared is shown by their cruelty towards alleged witches, and who can say how many innocent and bewildered people died in the flames? Then as now there were traffickers in human misery and credulity, professional witch-finders who travelled the countryside and were paid so much a witch. Absurd and degrading were the tests they applied.

Aside, however, from any consideration of what may be possible and what impossible in any story of witchcraft, is the existence of an ancient and wide-spread belief in black and white magic. Almost any particular incident can be explained in terms of credulity, conscious or unconscious exaggeration, coincidence, hysteria, etc. But why this deep-seated tendency in the minds of men to spring to thoughts of magic unless it is the memory of a still older time when great white and

black magicians certainly existed? The first Atlantean races separated into those who worshipped the one unseen Spirit of Nature, the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark anthropomorphic powers with whom they made alliance. The latter began by worshipping form and matter and this degenerated into self-worship and finally into phallicism. Thus among the Atlanteans developed sorcerers and black magicians, and may these not, perhaps, be the ultimate source of all later legends about black magicians, evil witches and Satan?

Knowing the real possibility of magical powers on the one hand, and aware of the cruelties, superstition and hysteria of the recorded history of witchcraft on the other, one can understand the prime need of a rational approach to anything bordering on the realm of the unseen. This, together with a more immediate sense that knowledge involves moral responsibility, must precede any attempt to convince men of the reality of the unseen. The sceptical modern spirit has undoubtedly protected us from some evils.

For a rational explanation of many phases of witchcraft a fair amount of material will be found in *Vernal Blooms*. For example, witches were reputed to be able to change their shape into that, say, of an animal. Christina Hole mentions a sense of the oneness of nature possessed by primitive peoples. One life, one spirit, was seen in all things and the immediate bodily form was regarded as little more than incidental, so that there seemed to be nothing inherently improbable in metamorphosis. Traces of these ancient beliefs survive in the folk tales of almost every country. Even learned men of the Middle Ages discussed earnestly whether such metamorphosis was a delusion of the senses induced by demons or by melancholia, or was the result of magic or a curse. The attitude of the Church, apparently, was that actual change of shape was not possible but that only witches in the power of the devil could be so deluded as to imagine that they had suffered or achieved such a change.

According to Mr. Judge's article, "Glamour —Its Purpose and Place in Magic," an actual change of appearance is indeed not possible but an apparent change or the seeing of a shape where none in fact exists can be explained in terms of a fuller understanding of what is involved in the act of seeing an object. This is an even more complex process than it is generally known to be. Not only must light be reflected from the object to the eye and a vibration from thence be communicated to the brain, but the idea of the object must be perceived by the mind, before it declares the object to be without. If a glamour is cast by another, the object may disappear or alter in shape or colour for the perceiver. If the vibration travelling from the eye to the brain can be interfered with, the idea received by the mind may be changed. Therefore, a person able to form definite and vivid mind pictures, and possessing the knowledge of how to produce a glamour, may be able so to bewitch the eyes of another as to cause him to see a shape which is not there.

In the light of this explanation some of the stories of witchcraft become more credible to us. Either they record an actual exercise of this power or they record the forms taken by men's fear of the unknown or by their fantasy under the suggestive influence of folk tales or the astral light, both of which carry the memory of the ancient exercise of this power.

Other stories of witchcraft can be explained in other ways. The tales of familiar spirits of witches who carried out their bidding and in turn were nourished with drops of the witch's blood are reminiscent of elementals and elementaries, while the stories of witches summoning departed souls suggest that many of them were mediums.

To all who read this book, Theosophists or others, we would say that it deals with a subject which must be approached in a truly rational way, giving due consideration to all relevant factors. These undoubtedly include human fear, credulity and superstition; but why these have taken the forms described here must also be considered. Finally, is he not a foolish, obstinate man who denies categorically all basis of fact to the stories of witchcraft?

WITHIN AND WITHOUT

[The following answer to an inquirer was given by Robert Crosbie. It is reprinted from *Theosophy* (Los Angeles), Vol. X, pp. 216-17, for May 1922.—EDS.]

With regard to your question on "the within and without": "Even the terms 'East' and 'West' are merely conventional, necessary only to aid our human perceptions. *For, though the Earth has its two fixed points in the poles,* North and South, yet both East and West are variable relatively to our own position *on the Earth's surface,* and in consequence of its rotation from West to East. Hence, when '*other* worlds' are mentioned—whether better or worse, more spiritual *or still more material,* THOUGH BOTH INVISIBLE—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth...for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to our telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other ...each is entirely *under its own special laws and conditions,* having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and *countries* being interblended with ours, though not disturbing our vision."

I quote these passages from S.D. (Vol. I, p. 605) because of the definite recognition of these two phases of consciousness, the objective and the subjective. There is a noumenal and phenomenal point of view—so to speak—of all manifestation; a without view and a within view; a peripheral view and a central view. The Universe evolves from within, outwards. Our objective consciousness may be said to be that kind which perceives the outward universe—our subjective consciousness in its various degrees being those forms which perceive the stages from the within, without, or from the without, within.

There *are* solar systems, suns, planets, stars, and beings of every grade; they have their subjective and objective natures, and forms of consciousness pertaining thereto—energizing consciousness within and expression without, and a consciousness of that expression. Man—physically speaking, lives *in* his body, not in any part of it, but in *all* of it. His phenomenal expression is what gives others objective consciousness of him; he obtains his in the same way. His body is necessary for that form of consciousness; all physical bodies are.

As to "living within the earth" and who or what lives there: Our consciousness is that of three-dimensional space, that is, our physical consciousness. It is the consciousness of extreme concretion in our evolution—separateness, and, on our plane, is a reality.

As consciousness retreats subjectively within, it sees more and more of homogeneity and greater unity, and so perceives the mayavic nature of the separated forms of consciousness and their expression. Man is the microcosm and sees everything in himself—reflected in his microcosm. But this does not alter the fact of three-dimensional space, nor change the relativities of form of expression or perception. The Earth would still move on in its orbit maintaining its relation to other planets, and changing in condition and texture as the ages roll on, under the law of periodicity, whatever the subjective perception might be.

"Within" is not "inside," but *perception of another kind,* having its own special laws and conditions. Constant centripetal and centrifugal motion, interpenetrating and interblending at every point, is the story. "As above, so below."

A UNESCO PROJECT

The International Advisory Committee formed to advise the Director-General of Unesco in the preparation and execution of the Major Project for mutual appreciation of Eastern and Western cultural values held its first session in Paris from 1st to 10th April. The objectives of the project, which is to run for 10 years, are described in the *Unesco Chronicle* for May 1957 as follows :—

> To bring about the development of a better reciprocal understanding of the principal characteristics of the life and culture of the peoples of the two great zones of civilization commonly called "Orient" and "Occident." Within this broad aim it is intended to encourage research, to work for improvement of school education, to develop contacts and exchanges of persons, to reach the public through the use of the media of mass communication and enlisting the co-operation of youth organizations and adult-education groups and through promoting the translation of literary works and the diffusion of music and the plastic arts.

The *Unesco Chronicle* goes on to examine some of the problems of interpreting terms such as "Orient" and "Occident," "cultural values," "appreciation," etc.

In working out the Major Project, Western culture has been taken to mean that prevailing in the European countries and in all others whose culture is of European origin, and all non-European cultures are treated as Eastern, particularly those rooted in Asia and fashioned by an ancient tradition. It is admitted that in view of the give-and-take and reciprocal influences between cultures in the course of history, no people today, probably, can be said to be purely Eastern or purely Western. Nevertheless, Unesco meetings and studies on this problem are said to have "proved beyond doubt" that "there are two traditions, with very real differences between them, in the building up of human civilizations." The experts convened by Unesco have frequently warned the Organization against excessive simplification of the contrasts between these two human traditions; they have emphasized, for example, that it would be misleading to reduce Western civilization to mere technological genius or positivist rationalism, and Eastern civilization to the pursuit of spiritual values, regardless of the realities of everyday life.

Theosophists are in sympathy with every well-considered effort to promote universal brotherhood. It is hoped that the Unesco project will achieve a fair measure of success in bringing about mutual appreciation between the Orient and the Occident. Each needs the best that the other possesses; but it needs to be recognized that the highest traditions of both the East and the West are not fundamentally different, and the best hope of a united world lies in that fact. In this connection it would not be out of place to recall the suggestions sent by the Indian Institute of World Culture for the East-West Round-Table Discussion which took place at New Delhi in December 1951, sponsored jointly by Unesco and the Indian Government. The paper which the Institute submitted as its own contribution to the Symposium was reprinted in *The Aryan Path* for January 1952, from which we cull the following :—

> We recognize that there are certain ideas and attitudes sufficiently widespread in the West and in the East, respectively, to be considered characteristic of each. It appears to us, however, that to label them "Eastern" and "Western" with the weight of Unesco's prestige behind the proposed alignment will be to risk the crystallization in men's minds of a division between men on geographical lines which has been exaggerated. We submit, moreover, that there are universal concepts, common to enlightened minds in both parts of the world, which offer the best ground for reconciliation of the different points of view. Very many educated persons, however, in East and West alike, need truer education in these universal concepts, rather than being encouraged to think that an unbridgeable chasm exists between East and West.
>
> ...underneath the surface differences there is the man, with his human weaknesses and failings, to be sure, but also with his ideals and his aspirations. Underlying the differences is Manhood, which is universal.

IN THE LIGHT OF THEOSOPHY

In a short but trenchant contribution to the *Swarajya* of July 27th, 1957, our elder statesman, Shri C. Rajagopalachari, poses a very significant question: "Do we want teachers of men—teachers in the largest sense, not schoolmasters—or do we want leaders of movements?" His answer is: "We want teachers."

Before drawing a distinction between the two, he defines the ideal which we wish to achieve. In his own words: "We wish to obtain an object—say the general improvement of individual character. We want men and women to be less selfish and more considerate about others, we want people to be honest and to value Truth and Goodness above money," and so on. Students of Theosophy will immediately recall what Madame H. P. Blavatsky has stated in *The Key to Theosophy* (2nd Indian edition, p. 268):—

> Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves.

And again:—

> We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*.

The need of the hour is the teacher and not the leader. What are the qualifications of such a teacher? Shri Rajagopalachari says:—

> He indeed must want to be inconspicuous. He has to remain almost anonymous and work quietly. If he indulges in fame-seeking, his work, the process of magnetizing the souls of his pupils, will suffer. If he takes open or secret pleasure in becoming known and cultivates that science, he soon ceases to be a Teacher and either succeeds or fails, very probably the latter, in the role of "leader."

"To appear as nothing in the eyes of men" is the power which the sincere practitioner of Theosophy should always covet. Having such glorious examples before us as that of Madame H. P. Blavatsky, William Q. Judge and that High Priest of Impersonality, Robert Crosbie, the task of the Theosophist in preparing himself for being better able to help and teach others, hard as it is, is considerably lightened. Only the effort is needed.

It is a good sign that doctors today are recognizing that they must give the patient sympathy and compassion along with all the best that modern science can offer. According to a *New York Times* report (June 5th, 1957), this advice was given to practising doctors by Dr. David B. Allman, "the top spokesman for organized medicine in the nation." At the ceremonies where he took office as the new president of the American Medical Association, Dr. Allman said:—

> In medicine today we physicians are giving renewed emphasis to the fact that it is our responsibility to minister not only to the human body and its ills, but also to human hearts, minds and emotions.
>
> Most difficult medical decisions come in the field of human relations and not in scientific areas. Decisions concerning emergency treatment, whether or not to operate, the type of drug to use, are largely predetermined by training and experience. But in dealing with hearts, minds and emotions, the doctor has no text books, no rules of thumb, no easy yardsticks to guide him. Each decision must be made in accordance with the mental and emotional capabilities of the patient.

In Atlantic City, where he has practised his profession of surgery for 35 years, Dr. Allman is said to be almost a public institution. When asked how he had built so large a practice, he replied: "By looking at each person as a friend or a potential friend—not alone as a patient."

Doctors all over the world ought to learn a lesson from this.

According to Sir Heneage Ogilvie, consulting surgeon to Guy's Hospital, London, and one of Britain's best-known general surgeons, "the happy man never gets cancer." His views, originally expressed at a meeting of medical students at Manchester University, are reproduced in *The*

Lancet. He admits that he can give no hard-and-fast evidence to back up his argument that those who take a cheerful outlook on life are hardly ever struck down by cancer, but his general experience of life forces him to this conclusion.

> The instances where the first recognizable onset of cancer has followed almost immediately on some disaster, a bereavement, the break-up of a relationship, a financial crisis or an accident, are so numerous that they suggest that some controlling force that has hitherto kept this outbreak in check has been removed.

By happiness as the key to health Sir Heneage means something more than "groups of worthy people, too meek to have any vices, sitting on clouds and twanging harps." Happiness, he insists, "implies complete confidence, a jingoistic joy that is prepared for any trouble, perhaps hoping for it in the secure confidence that the conflict, should it come, will end in the victory."

That there is a vital connection between state of mind and state of health, and that undesirable emotions predispose powerfully toward cancer, is being increasingly recognized by doctors today. The idea that cancer can in many cases be prevented by the right sort of living, and especially by keeping one's mind and emotions pure and healthy, needs to be more widely disseminated.

Under the auspices of WHO a six-day private meeting of its poliomyelitis committee began in Geneva on July 22nd. The trial of a new attenuated *live virus* is being considered as the present vaccine apparently does not provide the hoped-for lasting protection. The huge profits said to have been earned by American laboratories from recent Polio scares will doubtless continue, probably with greater European participation. The public will be frightened and the race bodies corrupted. Few stop to reflect that, some decades ago, smallpox vaccination was supposed to protect for life. By 1920, protection was expected for only seven years. Nowadays protection is expected only for two years. There are no apparent statistics available of the cases and the degree of virulence when vaccinated victims subsequently contract smallpox. The public is too susceptible to fears brought on by "expert" opinions and health schemes and scares. An "expert" can be as venal and as hypocritical in the medical as in other fields. Ill health is big business.

According to the *The Statesman* for July 11th, the World Coalition Against Vaccination cabled Prime Minister Nehru from its headquarters in The Hague, asking him to stop the export of Indian monkeys "for vivisection." Last year India is said to have exported nearly 157,000 monkeys. The anti-vaccination organization sent last year a petition to the Indian Embassy in The Hague "in defence of the monkeys of India whose shocking fate has aroused the indignation of the whole civilized world."

How can our Government allow this evil practice to go on? Its karmic consequences will eventually be catastrophic. Modern psychologists are discovering that experiments on animals and their responses to certain happenings, excitations and circumstances do not necessarily indicate how men will respond under similar conditions. Would it not be a great karmic relief both to suffering humanity and to the animal world if this sane and sound psychological view were accepted by medical men and by the great financial interests who back the huge experimental laboratories which not only use monkeys but many other animals as well? There are no partial brotherhoods in a world which is One, and crimes against any kingdom of Nature produce a vast concatenation of effects, particularly drastic when conscious moral decisions are involved. Let us hope India, traditionally known as the land of *Ahimsa*, will learn to respect the rights of the animal world. Could not the world enact a Bill for animal rights as well as human?

In *Indian Print and Paper* for July 1957, there are a number of observations on "The Importance of Trifles" in the learning of the printer's trade, which are equally applicable to students of Theosophy:—

The learner who forgets or miscalculates the importance of small things will sooner or later find that he will have to remain a beginner all his life.

If one attaches too much importance to these first principles [small things] and clings to them without attempting to make further progress—one will remain at the base for ever.

In speaking of *spacing* between words it is said:—

Thus, today, we find that there are two categories of printers; the first, a *small* minority who carefully study the principles and finer points—and carry them out in their works; the second being the great majority who do not seem to pay any attention at all to spacing.

How easily students of Theosophy can be similarly practical, and, by using the Law of Analogy and Correspondence, apply the above maxims to their science of life and art of living!

How pathetic seems the report in *The New Republic* of June 10th, that Americans, so largely unimpressed—because of their fears—by world opinions that nuclear weapons should be banned, are at last taking note that California fruit crops are possibly being affected through the atomic explosions in nearby Nevada! California fruit is sold throughout the U.S.A., the railroads running refrigerator cars in every direction to convey these delicacies to millions of purchasers. If such vegetables and fruits are suspect, large monetary losses are in sight. The competition from rival Florida may become overwhelming, as Florida is thousands of miles from Nevada. This may make California at least conscious of radiation dangers as apparently nothing previously has, and the world may be benefited, not because of realization of possible dangers to future generations of mankind, but because of the present threatened monetary loss of markets for lettuce and oranges.

Apparently some Christian missionary organizations are concerned over possible inroads into their faith by Islam and Buddhism. At the recent annual Methodist National Conference, it was reported that Islam was carrying on "a vigorous missionary campaign in West Africa—and even in Britain," and a "resurgence of Hinduism and Buddhism" was also mentioned. American papers recently showed pictures of President and Mrs. Eisenhower attending the opening of the new Mosque in Washington.

Christian missionaries cannot be expected to welcome Asian nations' efforts to spread *their* religions. One can appreciate their shock on hearing the Ceylon Buddhists' claim that the revival of their own religion in a missionary form "has come just in time to rescue the world from the chaos into which Christendom has plunged it."

Did not the Treaty of 1795 between the United States and Tripoli contain what today seem rather remarkable words, that "The Government of the United States is not, in any sense, founded upon the Christian Religion"? George Washington is believed to have been responsible for the working of this Treaty.

All this is indicative of the fact that the world moves on. Old ideologies crumble or first harden, later to crack and split, when the new-old ideas again make their periodic appearance—that man is a thinker, progressing through many lives, under a just Law, towards graduation or failing to graduate from the School of Earth Life.

Sic transit gloria mundi (thus worldly glory passes away) is a Latin phrase applicable to men's deeds, their edifices, their cities and their civilizations. We seldom stop to think that we may be living near or passing by some ancient monument or city, which the dust and refuse of ages has buried under the magic hand of Nature.

It is once again coming to light that the products of ancient India were well known to the Roman world. Pliny complained that Roman gold was being lavishly spent on the textiles of Ind. The close contact between Bengal and the Greco-Roman world has recently been revealed by archæological researches some 12 miles south of Calcutta, near a dried-up river, probably the

Vidyadhari, once a great maritime highway. The finds are said to recall an old account of Ptolemy (second century A.D.) about the existence of a city called Ashtagaura in East India in those ancient days. The site is said to have yielded antiquities of about 2,000 years.

Let us look at buried cities, be they in India or elsewhere, and the ancient achievements which they reveal, not merely as so many ruins, however grand, but as containing vital and constructive lessons. Their true nature and grandeur may be thus revealed. The more useful and constructive lessons must be sought not only in a study of the vast works of the past in themselves, but in a study carried on in the light of that tide of true knowledge which makes a nation's rising cycle—Theosophy.

One of the worst effects of commercial television in England is the false information given or implied by advertisements aimed particularly at young wives and mothers. They are told, for instance, that any unpleasant smell in their house should be immediately obliterated by a particular brand of deodorant spray—in fact it is anti-social not to use this regularly to prevent the first trace of a smell! Apart from the waste of money involved, what dangers of undetected drain faults or decomposing animal corpses this may well lead to! We must hope that older women will warn the younger generation of the danger of preventing the sense of smell from carrying out its natural function, and disinterested authorities should also be stimulated to make their voices heard and speak out the truth.

To take another instance: on behalf of a particular brand of dentifrice it is claimed that, if one does not have the facility to clean teeth after every meal, one application of this "bacteria-killer" after breakfast will prevent decay throughout the day. Anyone confidently practising this would be sadly disillusioned, for, according to professional opinion, no toothpaste prevents tooth decay for even a short period, and common salt and powdered chalk are as good as anything for cleaning the teeth and massaging the gums; while a piece of apple or similar textured food at the end of every meal and no sweets or snacks in between is the surest way to maintain sound teeth.

It is indeed deplorable that the radio and television, which ought to be powerful instruments for the general welfare, should be misused as mediums of advertising for commercial gain. It is often admitted that all advertising is sham, and yet our society, which has hypocrisy at its roots, allows advertisers to practise fraud upon it! The art of advertising appears to be to make people want what they have not got, or become dissatisfied with what they have, which includes making them dissatisfied with what they are and how they look. Fundamentally it is the art of making people discontented and unhappy in order to sell them a product. It is the warped psychology of our civilization which is responsible for the misleading content of most advertising propaganda.

"THE THEOSOPHICAL MOVEMENT"

OUR NEW VOLUME

THE THEOSOPHICAL MOVEMENT has gradually grown from the four-page issues of its first year (1930–31) into the twenty–four–page issues of Volume XXVII, which will close with the October 1957 issue.

The Editors have been feeling the urge to intensified effort to spread the life-giving truths of genuine Theosophy, as we approach the last quarter of the century, when a new endeavour is periodically made by the Enlightened Ones to help on humanity's spiritual progress in a marked and definite way. It has been decided, therefore, to increase the number of pages from the beginning of Volume XXVIII. The November and subsequent issues will be of forty pages, conforming in size to Mr. Judge's *Path*, whose task it is trying in the measure of its ability to carry on. It will be a change in format and an increase in content only, not a change in aim or name.

THE THEOSOPHICAL MOVEMENT will faithfully continue its dissemination of the Wisdom-Religion through articles in line with the Teachings of Madame H. P. Blavatsky, simplified and elucidated by W. Q. Judge and Robert Crosbie. Through its pages the light of Theosophy will continue to be shed on events and developments, and timely warnings will be sounded when these threaten man's moral integrity and harmonious development as a God in the making. As heretofore we shall be publishing reprints now almost inaccessible to many present-day students.

THE THEOSOPHICAL MOVEMENT is not conducted with a profit motive but to serve the Cause of Masters, which is that of Humanity. Much as it is regretted, however, it has become unavoidable to raise the charges for this monthly journal. Not only will the increase in the number of pages and the improved format entail a higher expenditure, but there has been an all-round increase in material and production costs. From the November issue, therefore, the subscription rate will be as follows:—

Rs. 4.00 per annum, post free.

Subscribers will please send their remittance by Money Order to

Theosophy Co. (India), Private Ltd.,
51, Mahatma Gandhi Road,
Bombay 1, India.

The price for single copies of the November and subsequent numbers will be **40 naye paise.**

Even with this increase in price, the publishers are bound to incur a considerable loss. This they are prepared to bear, as they have been doing for the last twenty-seven years, for the sake of the great Cause THE THEOSOPHICAL MOVEMENT serves. We hope that those whom it has helped will not only renew promptly their own subscriptions but also interest other subscribers so that the light which it transmits may reach an ever-widening circle of aspiring Souls.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary
A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
The Voice of the Silence
Five Messages
Quotation Book

By W. Q. JUDGE

Vernal Blooms
The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy
The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path
Through the Gates of Gold
Because — For the Children Who Ask Why
The Eternal Verities
The Laws of Healing — Physical and Metaphysical
States After Death, and Spiritualistic "Communications" Explained
Cycles of Psychism
Moral Education
Index to The Secret Doctrine
The U.L.T.— Its Mission and Its Future
The Book of Confidences
Hypnotism — A Psychic Malpractice
The Dhammapada
What Is Theosophy?

U.L.T. PAMPHLET SERIES

Pamphlets by Madame H.P. Blavatsky

Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21. 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLVth Volume
The Aryan Path—Bombay—XXVIIIth Volume
The Theosophical Movement—Bombay—XXVIIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

AMSTERDAM, Z., HOLLAND	123 Stadionweg
ANTWERP, BELGIUM	62 Transvaal Straat, Berchem
BANGALORE (4), INDIA	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A.	1175 South Coast Boulevard
LEYDEN, HOLLAND	35 Roodenburger Street
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	524 William Street, Princess Avenue
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.

Printed and published by Srinivasan N. Iyer at W. Q. Judge Press [International Book House (Private), Ltd.], 1, North Public Square Road, Bangalore 4 (India), for Theosophy Co. (India), Private Ltd., 51, Mahatma Gandhi Road, Bombay